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OLIVET COLLEGE,
AND ITS HISTORY.



A MEMORIAL ADDRESS:

DELIVERED AT THE

LAYING OF THE CORNER STONE OF THE SOUTH HALL

OF

OLIVET COLLEGE,

Thursday, June 28th, 1866,

BY REV. N. J. MORRISON,

President of the College.

PRO CHRISTO ET HUMANITATE.

PUBLISHED BY ORDER OF THE TRUSTEES.

LANSING, MICH.:

JOHN A. KERR & CO., STEAM BOOK AND JOB PRINTERS.

1866.

A D D R E S S .

GENERAL intellectual revival and accelerated social progress are wont to accompany religious revolution, or successful réform in religion. Thus the introduction of the Christian religion gave a mighty impulse to the intellectual energies of the Roman world. Humble fishermen and tax-gatherers, and servants and women, were now for the first time inspired to think, to discuss, to instruct and to preach.

Among the masses, aspiration for knowledge, a desire to hold opinions and advocate them, to disciple other men to their own views, took the place of intellectual stagnation and death. Everywhere along the triumphant march of christianity, schools for general education, and for the discussion of doctrines in philosophy and theology sprang up and multiplied. So the cry of *Reform !* shouted by Luther, awakened the dormant mind of Europe to intellectual life. Never before had there been such intense intellectual ardor as the bold theses of this Reformer against the corrupt pretensions and practices of the papacy enkindled. Disputation, the writing and printing of books, invention and discovery, the founding of schools and universities, became so common as to give character to the age,—all under the powerful impulse of this great revolution in religion.

Results somewhat similar followed the reforms enacted by the Puritans in England, and still later, the preaching of the Wesleys and Whitfield. Analogous effects have always followed extended revivals of evangelical religion in this country. The great revivals extending through the first third of the present century, and in which Beecher, Nettleton, Taylor and Finney preached with apostolic ardor and effect, are illustrations in point.

The times were characterized as much by an intellectual as by a religious and moral awakening. The young sought knowledge and culture in school and college, while all classes aspired to the discussion of the most important principles of government and morals, as well as the most abstruse questions in Theology. Out of this intellectual and moral ferment came the great national organizations for missionary purposes, societies for the more general distribution of the Bible and other good books, and for the promotion of education and moral reform, and the establishment of that long galaxy of Protestant Colleges, which, like points of brilliant light across the darkened firmament, illuminate the path of civilization as she advances westward across the broad expanse of the Continent.

Amherst College, in Massachusetts, born of the reaction from the Unitarian apostacy; Marietta, Western Reserve, and Oberlin, in Ohio; Wabash in Indiana; Illinois and Knox, in Illinois, and Beloit, in Wisconsin, are illustrations of the intellectual stimulus given to a generation by religious revival, and illustrious examples of the forethought and self-denial of the good men of that age in providing for the intellectual necessities of the next.*

The founding of Oberlin College is attributed to the wise prescience and apostolic zeal of Rev. John J. Shipherd; certainly if the honor be not wholly his, that good man will share it with but one other. Give him all praise for originating a prominent school of Christian learning and Christian beneficence; and yet the philosophic historian must declare that Oberlin was only the natural outgrowth of the spirit of revival, of religious propagandism and social reform which characterized the times, and that Father Shipherd was only the agent of this spirit of religious reform, pushed prominently forward to execute its behests.

A few years later, of this same series of religious revivals, of this flaming zeal in the service of Christ and the poor, were begotten the conception and the actual founding of the still young school of Christian learning, whose anniversary we to-day have met to celebrate. The fire of religious enthusiasm and zeal for reform which urged John J. Shipherd from the gentle and loving ministrations of the flock of Christ, in a charming christian community, to pioneer the humble beginning of a College in the wild swamps of Northern Ohio, at length drove him out from the peaceful contemplation of the growth of the noble enterprise which he had inaugurated, into the still wilder regions of Central Michigan, here, on this beautiful summit of God, to lay the corner stone of a second school of learning and religion.

Olivet, then, claims kinship with the most excellent of our American Colleges, not more in her aims than in her origin. She is of *religious* parentage; the child of revivals and the aggressive spirit of reform.

From this point it is my purpose to sketch the history of Olivet, referring briefly to special epochs in its career and to noble laborers in its cause, touching in conclusion on the present aims and wants of the College.

* The founding of Oberlin was the joint work of Mr. Shipherd, and Mr. P. P. Stewart. On the wall of the new "Ladies' Hall," at Oberlin, I am told, is this inscription—"John J. Shipherd and P. P. Stewart and their wives, the Founders of Oberlin." Mr. Stewart still survives, residing in Troy, New York, and no less remarkable for skill in mechanical invention than for the maintenance of that highest Christian virtue, *self-sacrifice for the good of others*.

THE FOUNDING.

Incidents apparently trivial and casual often radically change the purposes of men and fix the destiny of important interests. Olivet, both in its original conception in the brain of the founder and in the final determination of the site of the future College, will illustrate this fact. Mr. Shipherd had seen his original enterprise meet with great and unlooked for success. In ten years from the morning when the little colony of College Pilgrims filed out from the shade of the gigantic Ohio forest into the sunshine of the little opening made in the woods by the pioneer's axe for the incipient school, and knelt in consecrating prayer at the foot of the now historic elm-tree of Oberlin, the child College had grown apace into vigorous manhood, with the patronage of at least half a thousand eager students, bearing a reputation for practical benevolence and ardent, I might almost say fanatical piety, known everywhere, and wielding a moral power for virtue, for christian liberty and the universal brotherhood of man, acknowledged, though often unwillingly, throughout the country,—even to the south of the now obliterated line of Mason and Dixon.

Naturally, this remarkable success in a most praiseworthy undertaking suggested to Mr. Shipherd, still comparatively young* and in the prime of vigor, though already dignified with the paternal title by the whole community, the possibility of other similar achievements. Hence, we learn,—for some time he had had visions of *other* Oberlins established by himself in the several North-western States.

At length an incident transpired which caused the immediate maturing of his long meditated plans and their speedy execution.

At this time it chanced that the Oberlin Church needed a pastor. Some of Mr. Shipherd's friends urged the election of himself to that office; but in the canvass for the suffrages of the brotherhood it was found that another good man was their choice.

Over this result, with none of that bitterness which often follows disappointment in the case of selfish men, but with the sincere desire correctly to read the design of Providence in it and work his will, Mr. Shipherd pondered long and deeply.

His work for Oberlin seemed to himself already finished. He had planted, and, in the Providence of God, other men were called to water his planting. He had now his discharge by the master from that particular part of the vineyard. He would ask for employment elsewhere.

Suddenly, while sitting through the Sabbath evening alone with his wife,

* He died at the early age of 42.

gazing abstractedly into the open fire upon the hearth, he seemed to hear the voice of God calling to him to arise and go forth into a land which He should show him, and again lay the foundations of christian society and rear an institution of christian learning. With him to hear was to obey.

Turning to his excellent wife, he told her the message which had come to him, and asked her if she would again leave her pleasant home and the society of friends, and with him plant the seeds of civilization and religion in another wilderness. "*If the Lord will,*" was her characteristic reply.

Early the next morning, Mr. Shipherd hastened to the house of a christian brother and told him the revelation of duty which he had received the previous night, and asked this friend if he would be a partner in the new enterprise. The answer came, promptly as before, "*If it is the will of the Lord.*"

The interior of Michigan, then sparsely settled and little known, having but few schools and a single College and that in a state of feeble and precarious infancy, appeared to Mr. Shipherd to offer the most inviting field for his proposed colony and College.

In the execution of a commission from the Authorities of Oberlin College, to look after certain property of that College lying near Grand River, in this county, Mr. Shipherd chanced to visit the tract of land which is the site of the present village of Olivet. A little south of this eminence he lost his way in the brushwood, and, wandering around, at last found himself on the hill not far from the present residence of Prof. Hosford. Looking off south-eastwardly the distance of a mile, his eye rested on the roof of the cabin of a pioneer settler. He sought the dwelling for direction in his journey. He was kindly received by the inmates and entertained for the night. In the morning, receiving from his host instructions as to his route, he again set forward. After riding some distance through the low growth of oak which thickly covered the region, what was his surprise to find himself again upon the same eminence from which he had the day before first descried the settler's house. Starting afresh on his journey, musing as he rode on his plan for the future College and the singularity of his losing his way twice in the same place and while riding through a thicket of young trees whose tops scarcely reached above his head, by and by he was startled at finding himself a third time at the top of the same gentle acivity and in sight of the cabin he had left that morning. Naturally, with his habit of studying the providential design of events incident to his life, and with his perfect faith in the superintending guidance of God in the minutest as well as the most striking events of the christian's pilgrim-

age, he said to himself, "*The hand of the Lord is in this! Is not this green hill-top the chosen mount of consecration? the very spot whereon He would have me rear an holy altar to Learning and Religion? Surely God HATH directed my stumbling steps!*" And leaping from his horse he trustfully sought in prayer enlightenment and guidance from Him who heard Jacob's petition at Bethel and appeared to Moses in the vocal bush of flame at Horeb's base.

He then proceeded prosperously on his journey, accomplished the business which called him to the valley of Grand River, and returned to the scene of his singular wanderings, fully determined in his mind to make the little eminence encircled by *Indian Creek the seat of his future College.

Having made arrangements for the purchase of a considerable tract of land, and from the hill-top sketched the plan of the village which he saw in faith already arising around the College on this beautiful green slope, and having devoutly christened the mount "Olivet," and the stream that bathed its foot, "Kedron," Father Shipherd—now twice a College father—returned to Ohio to arrange and lead back the Olivet Colony.

Thus we see two circumstances, seemingly trivial—the election of another than himself to be pastor of the Oberlin Church, by which he was set free for labor elsewhere, and his involuntary wanderings in the wood that crowned this summit, together with a third coincidence, the fact that the tract of land finally purchased by Mr. Shipherd had remained up to that time unappropriated, several attempts at settling on it and improving the "water privilege" on the creek having ended disastrously—determined the existence of Olivet with its past history of trial and painful progress and its present hopes of future growth and power.

Men of slow faith, with little reverence for the supernatural, who *rule out* Divine interference in the daily experience of men, or resolve God's interest in human affairs into an indifferent supervision of the great forces which his creative fiat has brought into operation under the denomination of fixed and uniform natural laws,—such men may jeer at the conduct of Father Shipherd, his deciding on an important enterprise by

*This stream is the outlet of "Pine Lake," one of the many beautiful lakelets which form so charming a feature of the Michigan landscape, and after a tortuous course of four or five miles unites with Battle Creek, which in turn becomes an affluent of Kalamazoo River. Its banks were the favorite fishing grounds of the Pottawattomie Indians, who formerly occupied this region, and near its margin great numbers of their dead still lie. Traces of the mounds thrown up over their remains, and relics of their utensils buried with them may still be found. The earliest white settlers gave the name "Indian Creek" to the stream from the circumstances mentioned.

the falling out of temporary disappointment and reading duty in unexpected coincidences, as the exploits of fanatical superstition. But the *devout* heart will rather recognize in the life of Mr. Shipherd a revival of the primitive piety of Moses, of Gideon, of Samuel, of Elijah, of Paul and of Luther; faith which *takes God at his word without the tremor of a doubt*, and acts on his promise with perfect assurance; a faith which is childlike in its simplicity but divine in its power of achievement; such piety as has made the heroic reformers and saintly martyrs of our holy religion.

Returned to his Ohio home, Father Shipherd vigorously set about getting his colony ready for its North-Western migration. One man, with his excellent wife and family, had been already secured to the enterprise. This was the friend to whom Mr. Shipherd first disclosed his plans—the still surviving Patriarch of that colony, whom we are glad to recognize in the throng of friends who have assembled to honor this anniversary, and whom we delight to call “Father Hosford.”

Through Mr. Hosford, Mr. Shipherd had already secured the co-operation of *Carlo Reed and his family—“Father Reed,”—long an erect, strong pillar of the enterprise; sturdy and true as the noble oak which stands before the door of his home; a good man, who in his day endured much

* “Father Reed” died at Olivet, October 26th, 1865, at the good old age of 73 years, universally lamented. In every respect he had been one of the strong pillars of the enterprise. In times of the sternest trial and deepest despondency, he had never faltered. His influence, united with that of Father Hosford, saved the enterprise from abandonment at the time their leader died, and his timely and liberal contributions, made at particular crises in the progress of the work, did much to redeem it from pecuniary embarrassment and danger. A large section of his farm, a village lot, the family gold watch, were severally given to assist in sustaining the good cause, or in supporting the Pastor of the Church, when advancing age had cut him off from the means of securing *money* to give. In the original colony he furnished the greater amount of ready money for the necessities of the enterprise, from the fact that he possessed more than his companions, and, throughout the remainder of his life, gave into its treasury as bountifully, in proportion to his means, and as prayerfully as any other man.

Messrs. Pease abandoned the enterprise at the end of nine months on account of the death of the Founder. Mr. George Andrus has continued to reside in Olivet until the present time, a useful citizen and a hearty co-laborer in the common work.

Mr. W. C. Edsell, who at the time of becoming a partner in the Olivet colony, was a student at Oberlin, remained connected with the enterprise about eight years, and proved himself very efficient in promoting its most important interests. Since his retirement from Olivet he has resided at Otsego, Allegan county, where, as well as in the State Senate, he has exhibited the same appreciation of the cause of christian education and fidelity to true reform, which originally allied him with Olivet.

Messrs. Bancroft, Cady and Green, with Franklin E. Fellows, constituted the first Freshman Class in “Olivet College,”—the school being so-styled at its opening, though no college charter was obtained until 1859.

hardship and self-denial for the cause of religion and education, and who has lately gone home to his rest and his reward.

To these three families were added those of Willson C. Edsell, Hiram Pease, George Andrus and Phineas Pease, together with four young men, Albertus L. Green, Phineas Hagar, Joseph Bancroft and Chauncey M. Cady, all of whom come as students of the embryo College. Three young women, Jennie Edsell, Alice Green, and Abby Carter, who were living in the families of Mr. Edsell and Mr. Shipherd respectively, and two hired laborers accompanied the colony. The entire company who originally undertook the founding of a College here, including fourteen children and youth, consisted of thirty-nine persons.

The colonists made the tedious journey from Oberlin, through the Black Swamp region on the Maumee river, in their own conveyances, farm-wagons and ox-teams, such as may often be seen wending their slow way over the western prairies, and bearing the emigrant's family to a home still farther towards the setting sun. Like the caravans of the ancient patriarchs, they took all their possessions with them, their household stuff in wagons and their flocks and herds driven before them.

The train left Oberlin Wednesday morning, February 14, 1844, and reached its destination in the evening of Saturday, the 24th of the same month.

These three young men were all ardent, energetic, and heartily in sympathy with the spirit of the enterprise. They came on with the colony to *help*. They toiled with the rest in cutting away the thickets which covered the ground, in building mills at the Creek, in erecting dwellings and school buildings, and making streets and roads for the new town. They were diligent students, of much more than average capacity and scholarship, and not less at home with axe, the spado and the carpenter's saw than with Livy and Homer.

They built two cottages on what is now called "East Cottage Street," which they occupied as "studies" and "dormitories." The fine row of maples and tamaracks which so beautifully shades the south side of the same street, was planted by their hands.

Neither, however, completed his studies here. Messrs. Bancroft and Cady left before the completion of the Sophomore year, and completed their course at the State University. The former has since been a very successful teacher at Hastings, Barry county, and is now (1866) Rector of the Protestant Episcopal Church in the same town. The latter has since become widely known as composer of music, and as member of the noted firm of Root & Cady, Authors and Publishers of Music in Chicago.

Unusual aptitude for all practical affairs, soon drew Mr. Green away from the culture of the Muses and the quiet routine of Student-life, to an energetic and very successful prosecution of active business. Continuing always a citizen of Olivet, and most of the time an officer of the College, he has had more to do with the municipal interests of the place and the business affairs of the Institution than any other individual, and deserves, both by his early connection with it, and the excellent service he has rendered the Institution by wise counsel and liberal pecuniary support, although still a young man, to be reckoned among the "Fathers of Olivet."

The colony found the township section, which is now the territory of the village of Olivet, an almost unbroken wilderness. Upon its outskirts were four or five houses: these belonged to Mr. Parley Shumway and Capt. J. W. Hickok on the south-west side, Mr. Isaac Hogle and Mr. N. L. Curtis on the north-east, and Mr. Hiram Burroughs on the south-east side. The same families, with a single exception, still live where the colony found them. These earlier settlers gave the new comers a most cordial and generous welcome. The weary company spent their first Sabbath, and a considerable time afterwards, at the House of Mr. Shumway, the generous proprietor vacating his own dwelling for their accommodation and giving them free access to the stores of his cellar and barns.

The inhabitants were rejoiced that the colony had come. The wild region of this hill which had been kept in its aboriginal roughness by gain-seeking speculators, as was supposed, but, as we now see, by the gracious interposition of God for the accomplishment of nobler ends than pecuniary aggrandizement, these pioneer families saw would now be subdued by the hand of industry to the service of civilization, and that schools and religious institutions would take the place of stark barbarism. Coming, also, as the colonists did, on an errand of the highest Christian benevolence, the settlers looked upon them with some of the reverence which we render to the Pilgrims of the immortal Mayflower and thought them men and women of virtue scarce less than angelic. It is probable they soon found the thirty-nine men, women and children, not altogether angelic or perfect, but men of like passions with themselves. The colonists proceeded to take immediate possession of their inheritance, not as discoverers of new realms, with the raising of standards, the firing of cannon and the roll of drums, but rather as the Puritans entered upon the possession of the rocky soil of Plymouth harbor. Beside a fallen tree, a few yards distant from this audience room, they knelt in gratitude and consecrating prayer. They had abandoned home and kindred to sojourn in an unknown land, as did Abraham, *at the call of God*.

Like the Puritans, they had brought with them the seeds of liberty and enlightened piety, and here, in virgin soil, they would plant them and, with much solicitude and prayer, watch the springing of the germ and the slow maturing of the fruit. They were assured *their enterprise was all the Lord's*. The very ground where they bowed in tearful prayer, the humble homes and places of industry which their hands should rear, the smiling fields of grain which were destined to cover hills and valleys horrid with scrubby trees, and poisonous morasses, and the College, whose imposing walls the eye of faith saw already crowning this activity, with its suc-

cessive generations of students, they now consecrated to the service of Christ and his religion.

The colonists doubtless found their land of promise sufficiently unattractive. Perhaps some were saddened with a feeling of secret disappointment, when they first looked out from this summit over the tree-tops and found the primeval forest shutting in the view in every direction, and with but a single mark of the presence of civilized man visible in all this region. The few people in the neighborhood had recently come in; the clearings around their houses were few, and scarcely wide enough feebly to let in the rays of the sun; there was no road nearer than five miles, only a trail leading from this point to the Junction, then even more difficult of passage and disagreeable than now; while the original proprietors of all this region, had but just retreated from their favorite fishing grounds in the creek near by, along side of which their ancestors still repose.

It is related of Mrs. Shipherd that, when she had mounted the highest log on the hill and taken a survey of the region, she turned to her husband and said—"Your village, Mr. Shipherd, looks better *on paper* than in reality." Probably many of her companions sympathized with this sentiment.

However, all had stout hearts as well as ready hands, and at once set themselves about their task. Homes for some of the families were found in the two or three abandoned log cabins which the former owners of the land had built. Others continued inmates of the hospitable settler's houses until dwellings could be erected. The forests were cleared away, and in the spring crops were put in. The Indian Creek was tamed in its wild course, and taught under its christian name, to do civilized work in sawing lumber and grinding grain. So passed the first eight months—the colonists battling as only earnest men can battle, when the combat is with the wild forces of primitive nature, exposed to the intense heat and deadly malaria that steamed up from the saturated earth—when alas! sickness, tantalizing, melancholy agues and fevers, broke out and prevailed among them till not enough well ones remained to take care of the ill; till the leader himself was suddenly stricken down and died, and was borne by his sorrowing and disheartened companions to the little burial ground behind the church.

Along with this calamity came others. The heavy rains which had caused the prevalent sickness, swelled the creek, not yet taught to submit to the bonds which civilization had imposed upon its waters, and tore away the embankment which obstructed its course and fed the mills. A part of the community had already sought in flight release from their disappointments

and trials, and refuge from the periodic attacks of the Michigan swamp fiend, and were hiding among their friends in New York and Ohio. Now came the question of abandonment of the whole enterprise. Disappointed, faint and sick, their leader dead! some said, "Let us away! We are not sufficient to cope with all these difficulties! We have mistaken the summons of duty." Others said, particularly Father Reed, "Not so! Did we not come here on the Lord's business? Did we not seek his guidance in this matter? Then we have made no mistake. By these disappointments and sufferings the Lord is trying the firmness of our manhood and the strength of our faith. *We will remain, and the Lord, whom we serve, and whose we are, will surely bless us.*" However, about half the colonists retired, expecting their companions whom they left behind speedily to follow. The latter remained and continued the arduous and disheartening work.

As the Autumn wore on sufficient preparation had been made to allow the public advertisement of the opening of the first term in Olivet College. This event occurred early in December, with nine students in attendance, a little cottage erected for a study and private dormitory by one of the students, Mr. A. L. Green, near the present residence of Mr. Ingersoll, and which now in another position serves the useful purpose of post-office for the village, constituting chapel and recitation room. Two students, who had about completed their theological studies at Oberlin, made up the corps of instructors. These were *Rev. Reuben Hatch, and Mr. Oramel Hosford, now tolerably well known to some of you as Professor Hosford.

The place and school gradually grew. More acres were cleared of trees and brush. More dwellings were erected here and there. Mills, saw and

* Mr. Hatch was a scholar of very creditable attainments and a superior teacher. He did not, however, long remain connected with the school, returning again to the appropriate duties of the christian ministry. He has since been successful and beloved as pastor of churches in Union City and other places, and has recently become associated with Rev. Dr. J. B. Walker, in founding an institution of learning at Beazonia, in the Grand Traverse region.

Mr. Hosford has continued steadily laboring in the service of Olivet from the opening of the first term of the infant school down to the present day. Among all the students he has been the popular teacher and beloved friend. And of all the faithful and self-denying friends and officers with whom Olivet has been blessed, she can boast of none more steadfast, more cheerful in trial, more hopeful in temporary defeat and more jubilant in hard-earned victory, than Oramel Hosford.

He is now, (1866,) though retaining his position in and affection for the College, the efficient and popular Superintendent of Public Instruction for the State.

grist, prospered at the creek. Roads were opened in various directions through the forest to the outer world. The number of the colonists slowly increased, and the prospects of the enterprise improved. Much attention was given, from the first, to the religious wants of the community. The colonists were nearly all professors of religion, and soon a church was formed. Conversions took place among the students, and many of them united with the church. Having no church edifice the people met for public worship on the Lord's day in the front room of the present dwelling house of Mr. George Andrus, the first *frame* building erected in the place. In this room were also held the anniversary exercises of the school until ampler accommodations could be provided.

PLAN OF THE ENTERPRISE.

As has already appeared, the plan of Mr. Shipherd included a christian colony and a college;—the former to constitute the supporting basis of the latter, founding and cherishing it. He intended there should exist such mutual dependence of school and surrounding community, that separation of interest and alienation of sympathy could never arise. He thought the colony should be composed of "picked" men, who were not only truly pious, but at once in sympathy with the peculiar work to which they were called. He wanted to surround the future seminary with a moral and religious atmosphere so genial and healthful as to effectually restrain the wayward tendencies of young students, and, with nearly a certainty, secure in them obedience of heart to the claims of religion. Hence, not more because the requisite lands could be obtained more economically, than because he would remove his school from immoral influences which are supposed to gather at centers of population and business, Mr. Shipherd led his colony away from contact with the heterogeneous society thronging our thoroughfares, and planted the germ of the future college in the aboriginal wilderness.

And in choosing the site of his College he was undoubtedly wise. Perhaps the progress of the Institution has been, in some respects, less rapid than if it had been placed near some large town upon a thoroughfare. The school would then have become more quickly and generally known, its friends from abroad could have more readily visited it on important occasions, probably its patronage would have been greater, and possibly funds for its support could have been secured with less difficulty. But accessibility, extended patronage, "popularity," a well-supplied treasury even, are not the only nor the most essential elements of the truest success in the establishing of a Christian College. Williams and Dartmouth won their renown when their students traveled on horseback,

or by lumbering stage-coach, fifty miles over mountains to reach their Alma Mater. Christian principle reigning, that strength of character which, in institutions as well as in individuals, becomes compacted only in the school of trial, the moral power of an example of habitual self-sacrifice for Society, and the practical installation of Christ's command, to seek first of all the Kingdom of Heaven, constitute the highest elements and best pledge of ultimate success in the founding of a Christian College. Olivet has experienced the trial which strengthens while it purifies; has furnished in her officers and friends the example of sacrifice; has endeavored always to fulfill the command of Christ—and all this in large measure *because* of her comparative isolation. Now, with these characteristics *established*, with a community almost entirely homogeneous, both in moral sentiments and practical sympathy with this great and noble work, Olivet is prepared for the enlarged scope, the increased facilities, and the more easy contact with society at large, which Providence is providing for her.

Mr. Shipherd's enterprise was designed to illustrate the importance of *manual labor*, as a prominent part of the proper education of the young. This feature as an *organized system*, long since ceased to have existence in the Institution. However, labor is still held in honor and the hardy student who works his way to knowledge at the carpenter's bench or in wood sawing, is more likely to enjoy the favor of his instructors and companions, than the foppish dilettante, who bases his claims to respect upon the plethora of his father's purse and the fashionable fit of his clothes;—and in this, Olivet is not unlike other American Colleges.

Mr. Shipherd also designed that his college should furnish equal opportunities for instruction to both sexes.* Possibly this was with him a *favorite idea*—if so, his successors have, it is feared, somewhat swerved from the faith once delivered unto them. And yet this feature has thus far produced no evil, but much positive good. The government of the College has been more complete and more easily secured, and the scholarship of the students of both sexes *not impaired*, by this joint education of the sexes. Whether this shall continue a permanent feature of the Institution, the Trustees are willing that further experience and an enlightened

* The course of study prescribed for the two sexes are by no means identical. Young ladies have a special course, the equivalent in extent and generally identical in the several branches pursued with that at the best Ladies' Seminaries in the country. This course, in general, corresponds to the Latin studies of the preparatory course and the English studies of the collegiate course of the Gentlemen's Department. Where the studies of the two sexes are the same, they recite together. Ladies are *allowed* to take the full classical course of the College, but this is not recommended and seldom done.

public sentiment should decide. They are now prepared to say only this: *thus far the arrangement appears to work thoroughly well, to the advantage of both sexes alike.*

Perhaps it is not becoming in me to attempt to decide how well Olivet has fulfilled the purpose and hope of the pious and excellent Founder, in respect to its standard of piety and religious influence. I will only say, Father Shipherd's successors, in the direction of the affairs of the College, have never *lost sight* of the Founder's aim, as the almost annual return of religious revival among the students and the beginning of the religious life here in such numerous instances, abundantly testify.

But it is no boasting to say that we *have* been faithful to the wishes of Father Shipherd in respect to the morals of this community and the spirit of harmony and the unity of effort which have generally prevailed.

* With comparatively insignificant exceptions, the people of Olivet, the officers of the College and the students have been of one heart and one mind. The supposed interests of the College have always dominated in all questions affecting the social relations and business interests of the place. The College bell announces the hours of labor, of the regular meals, and of rest to nearly all the citizens. In like manner the welfare of the College excludes from the place—from social recognition, and hence from the place—such accretions to the population of the place as would bring moral contagion and defilement. Men *have* come here whose characters were obnoxious to the moral sentiment of the people, or who have engaged in some line of business injurious to the morals of the youth gathered here, and though the authority of civil law has been seldom, if ever, invoked in such cases, and the might of Judge Lynch never, these characters have speedily withdrawn, as from an atmosphere uncongenial and destructive to their kind.

Then the people with remarkable unanimity, have "had a mind to work" for the College. When it has been necessary to raise funds for the erection of buildings for the College or for the support of the College instructors, all the people, farmers, mechanics, professors, laborers, merchants, and physi-

* There has never been but one Christian Church in the village. The Methodists for a time had a "Class" and the Swedenborgians a small society, both of which are now, I believe, extinct. This single church is called "Congregational," "the College" or "the Olivet" Church, indiscriminately. Its polity is democratic, its creed the commonly received doctrines of all evangelical churches, and its membership is made up of contributions from Presbyterian, Dutch Reformed, Free Will Baptist, Episcopalian and Methodist Churches. It is intended that this Church shall be the religious *home* of all the citizens and pious students, without forcing each one to accept the precise opinions of the majority in the church.

cians, alike have responded with great liberality. The farmer has brought timber to the erection of each new building and the laborer the willing toil of his stout arms, and their gifts have been as acceptable and valuable as the money consecrated to the same noble purposes by the man of business.

I have often been most deeply affected, as in looking over the list of subscribers to a gift to some laborious and half-paid teacher in the Institution, or to a fund for a new college edifice, I have found the names of the mechanics and laborers, as well as of the poor widows of the place, side by side with those of citizens of larger means.

We have constituted a harmonious little Democracy—and here has been our strength. MAY THIS UNION OF ALL CLASSES OF THE PEOPLE, AND OF PEOPLE AND COLLEGE, BE PERFECT AND PERPETUAL.

THE FIRST CHARTER.

Soon after the opening of the school, as early as 1846, the trustees applied to the Legislature of the State for a college charter. This request was refused. It was then the declared policy of the State authorities to discourage any attempt to found independent colleges. It was thought best for the interests of education in the State to concentrate all the public favors upon the University. Besides certain characteristic features of Olivet, the insignificance of its resources at that time, the well known, and to many, both in the church and without, unsavory reputation of the mother college, certain notions of reform and political action prevalent in the young school, then less popular than now, and the manual labor feature of the enterprise, all contributed to this disfavor at the political center of the Commonwealth.

Unable to obtain a *college* charter, in 1848 the Trustees applied for and secured a charter for their school under the less pretentious name of “Olivet Institute,”—a striking proof of the wisdom of the Trustees of that day, and shared by their successors clean down to the present; failing to obtain the whole loaf of their desires, they, for the time being, cheerfully contented themselves with the half.

Under this charter, school and village prospered. Students came here from various parts of the State, attracted by the economy as well as the thoroughness of the course of study here, and by the animating spirit of reform and ardent piety which always prevailed. The houses of the citizens and such school-buildings as the people had found means to erect, were generally full of students. Students could have been found in nearly every attic in town, even to the stores and grist mill, eagerly conning their lessons.

Olivet was generally acknowledged to be an excellent school, a little inaccessible because of forests and morasses, somewhat Puritanic and severe in its social aspect, but *very* moral and religious, and withal a favorite resort of boys whose parents had lost hope of proper control over them while under the roof of home. Prof. Hosford and *Rev. E. N. Bartlett, who had succeeded Rev. Mr. Hatch, driven away by illness, as it was said, (but really, perhaps, from want of sufficient hopefulness in his work,) with the valuable aid of their wives and others, continued the work of instruction. The standard of scholarship steadily improved and the importance of the Institution, as an agency in popular education, increased. Large numbers of youth were prepared for teaching in public schools, others were fitted for college, others still, received here all their intellectual outfit for the business and responsibilities of life, some went from here to professional schools and into honorable positions in the several professions, and many, very many, went forth prepared in heart, by the discipline of the grace of God, for a useful life or the Christian's death.

During the eleven years which elapsed between the beginning of the period of the first charter and that of the second, (1848-1859,) probably not less than 2,500 youth had availed themselves, for a longer or shorter time, of the advantages which Olivet afforded. It was not uncommon for fifty teachers of common schools to go forth from "the Institute" in a single year, indicating how extensive its patronage must have been, and how great its influence upon the popular schools of the State.

Had the career of Olivet closed with the period of the "Institute" charter, it were no exaggeration to say that all the labor done, the sufferings endured, the means expended, the prayerful watching kept up, and even the precious life lavished by the colonists in the service of the school, was more than compensated for by the noble results attained.

Olivet had been faithful to the motto engraved on her first seal, *Pro*

* Mr. Bartlett became connected with "the Institute" in the year 1846, and continued in its service until 1858. During all this time he devoted himself with indefatigable zeal and persistent energy to promoting the interests of the colony and the school. He was a good teacher, a strict disciplinarian, and a very prudent manager of the affairs of the Institution. His ever busy hand is still visible in all the belongings of school and village, from the church and "halls," to the cabinet of minerals and the shade trees which line the streets. Besides acting as one of the Principals of the school, and teaching five or six hours daily, he was also pastor of the church for a great part of the time he was connected with Olivet. He is now Principal of the Preparatory Department of Oberlin College. To Mr. Bartlett and his very excellent and efficient wife, Olivet is greatly indebted for the measure of past success and the good promise of enlarged prosperity. *They are gratefully remembered.*

CHRISTO ET ECCLESIA, and the Head of the Church had blessed her endeavors to "bring forth much fruit."

But a nobler career awaited her under the

SECOND CHARTER.

But previous to 1859 the school had reached its highest possible expansion under the "Institute" charter. The introduction and rapid growth in the State of the Union School system, had already materially affected the patronage of the Institution. The young could obtain in every considerable village, most of the advantages for education afforded by Olivet. Olivet had ceased to grow, many of the original citizens had retired from the enterprise, additional buildings for the accommodation of students, and additional instructors to relieve the too heavy burdens of those already here, could not be obtained, for lack of funds. Mr. Bartlett, one of the Associate Principals, after years of severe and ill-requited toil, with the conviction that his work for Olivet was done, at length withdrew. It began to be whispered in unfriendly or timid quarters, that the school had already passed its meridian of usefulness. Its friends were alarmed and saw that a crisis in the affairs of the College had come.

The Ladies' Hall,* now so convenient and so essential to the interests of Olivet, stood half completed—enclosed, but unfinished and unfurnished, and enemies said never could be completed. To raise money to complete the erection of the building, to secure funds for the support of an adequate corps of instructors, to turn back the ebbing tide of patronage and re-inspire in the minds of the community and the general constituency of the College the confidence of success, it was apparent, demanded new measures and new men. Rev. M. W. Fairfield, of Brimfield, Ill., was about this time (fall of 1858) called to be Pastor of the church and Principal of the school. He brought to his work the enthusiasm of a fresh laborer and the attractive power of a popular speaker.

The people began again to have hope; the patronage of the school revived. Under his direction the Trustees of Olivet Institute determined to reorganize under the title of Olivet College, taking advantage of a general

*It is said the proposition to erect a building for the exclusive use of Young Ladies, as a boarding house, originated with Mrs. Prof. Bartlett—at least she was very active and efficient in securing the requisite funds. She is said to have gone from house to house throughout all this region, soliciting aid in her good work from all she met. The sum of \$3,000 was thus raised by her alone. The plan for the edifice was afterwards a good deal enlarged, requiring \$15,000 at least for its completion. The building was reared in the year 1857, but not completely finished inside until June, 1860. At that time the "Hall" was set apart to its appropriate uses, by the delivery of a dedicatory address by Rev. Dr. Wolcott, of Chicago.

law of the State, enacted a few years before, according to which an association of gentlemen, having a specified amount of capital invested for the purpose, might organize an institution having College and University privileges. A charter was secured in 1859, and in September of that year the first term of the College opened with a Faculty of five instructors, with Mr. Fairfield as President, and with the organization of a Freshman class in the College proper, and classes in the Scientific, Ladies' and Preparatory Departments. Under the stimulus which this reorganization of the school gave the community and friends of the College, sufficient funds for completing the erection of the Ladies' Hall, and, as was supposed, to meet the current expenses of the College for five years, were secured in a few days within the limits of this village.

This reorganization and the erection of the Hall, probably saved the enterprise from ruin. The former committed the friends of the College to a new and more aggressive line of policy, while the latter gave to the enterprise the appearance and sentiment of fixedness and stability.

Under this charter the Institution has made steady and increasing progress down to the present time. During this interval it has, indeed, experienced disappointment and severe trial. In little more than twelve months after the reorganization, President Fairfield resigned and retired from the work. This was a temporary discouragement, but the friends of the College rallied, and the prosperity of the Institution was soon restored.

Then in 1861 came the Great Rebellion. The call for troops to uphold the National authority in its conflict with armed traitors, quickly thinned the ranks of our students, many of whom went forth to the battle-fields of the Republic, to suffer and die for the principles of freedom and religion here inculcated. Olivet's patriot dead sleep quietly beneath the turf at Mill Spring and on Chicamauga's ensanguined field, in the shade of the deadly Wilderness, at Cold Harbor, near Malvern's Height, in the long trenches which stretch across the fields behind the hated prison pens of Slavery's revolt, and in the village cemeteries of Michigan, where loving hands have laid the bodies of our brave young men as they have come home from the field to die. Yet, during all these long years of alarm, uncertainty and sorrow, the patronage of the College has steadily increased, our resources grown, our standard of scholarship and methods of instruction improved, and the prestige of the Institution greatly heightened.

POVERTY AND STRUGGLES.

Any memorial of Olivet would be entirely wanting in completeness, which did not give special prominence to the comparative feebleness of the instrumentalities employed in its service, the scantiness of its resources, and the severe and prolonged struggles of its devoted friends.

To the common view of society, the project of four or five men, earnest, zealous Christians, of fair average capacity for business, but without a single eminent fitness for the work undertaken, save a faith so lofty as to be almost visionary, with very humble resources, their combined capital, including the beasts of burden that drew them hither, the household goods which they brought and the flocks and herds which they drove before them, scarcely equaling the money value of \$10,000; with no acknowledged constituency of friends in the State or helpers any where; in the midst of the wild forest, thirteen miles from any town or thoroughfare, with the land on which their bread was to grow to be cleared of trees, and the very houses, which must shelter their heads and accommodate the expected students, to be hewn from the standing forest—for such men, in the face of such difficulties, to start off to found a college, must have seemed to uninterested spectators as the quixotic undertaking of semi-lunatics. Viewed from this standpoint of earthborn reason, the enterprise appears an undertaking of folly and madness. The resources when compared with the designated ends, were contemptible, and nothing but success, wrung from destiny by persistent energy and unflagging hope, could have redeemed this visionary attempt of good men to do good service for their age, from the condemnation of historical truth, or have given to the names of the fathers and mothers of Olivet the fame of heroism coupled with the virtue of saints.

I have said the resources of the colonists were contemptible—but only as was the sling of David and the pitcher and lamp of Gideon. This feeble band, like the Pilgrims of Plymouth Bay, brought with them high principle, noble devotion to truth, wonderful self-sacrifice for the good of others, remarkable faith in God, and *they were strong because God was with them.*

The Institution and its immediate officers have always known the pinchings of poverty. Poverty, as say the Trustees in their second catalogue, has always been the *endowment* of Olivet. Want of funds has been the chronic embarrassment of the College, and of nearly all its officers, from the Principal down to the Janitor, from February 24, 1844, down to this 28th day of June, 1866. The early salaries paid the instructors were not only beggarly in smallness, but positively ridiculous. Think of teaching six hours per diem during nine months, and receiving as recompense the sum of \$36 in hard cash! The record of the Board of Trustees makes mention of the

important fact that hereafter, *i. e.*, from that period, Prof. Hosford would receive the salary of \$400 per annum! And of these insignificant sums, the poverty of the College would keep back a fourth part or more for years, until finally the Professor would gladly compromise with the gentleman who guarded the empty treasury of the College, by taking in payment a tract of wild land at thrice its current value. The instructors in the Institution have helped, with their own hands, to open and keep in repair all the roads that centre here; have wrought with spade in digging building sand to put in the walls of nearly every College building; and, hammer in hand, have worked on the top of these buildings when the snows of winter were filling the air and fast covering the half-finished roof, so that Mr. Bartlett, Prof. Hosford, or almost any of the present officers of the College, can point the visitor to these grounds, these streets, and these College edifices, and say with more than poetic truth, "*See what our hands have wrought!*" Not that these teachers have done this alone; all the friends of the school in the region have wrought by their side. The people have had a mind to work, and "bees," by which cellars have been excavated, roads repaired, sidewalks made, stone for foundation walls dug and hauled, trees planted and grounds graded, have been from the first the "peculiar institution" of the place. And while the men, professors, teachers, noble students, resident trustees, merchants, physicians and the rest, have toiled thus *pro bono publico*, their wives, sisters or daughters, have been engaged in cleansing rooms in public buildings, papering dingy walls, and nailing carpets to the floors of church and chapel. From the beginning until a recent period, the friends of the College have been called upon to struggle with a succession of reverses and discouragements. They have been engaged in enacting in real experience the old fable of Sisyphus and the rolling stone, except that at last the heavy mass rests, if not on the summit of the acclivity, at least some distance up its steep incline. To outside view they have seemed repeatedly defeated in their darling enterprise; but, like Grant and his soldiers in the terrible campaign in the Wilderness, they have themselves been unconscious of defeat, and so have fought on to final victory.

The leader of the colony dying in the moment of advancing to the charge—many of their companions giving way in the shiver of fear—their first important school edifice burning down ere the carpenter had removed his shavings from its half laid floor, and the phenix edifice that rose upon the ashes of the burned "Hall," in turn falling a prey to the flames kindled by a burning building in the neighborhood, almost before it was completed for occupancy, are examples of the trials which have beset the way of the enterprise towards success. At times the sudden retirement of prominent

officers and teachers has brought those that remained to the verge of despair. Then, early the friends of the College had to contend with the opposition, or ridicule, or slander of foes, and endure the doubts and fears of lukewarm friends. But in the midst of trial and obloquy there has always been a faithful few whose purpose was as firmly fixed towards the end of all right effort, *full success*, as the needle in its pointing towards the pole.

Perhaps nothing better illustrates the difficulties which Olivet has had to surmount, and the real progress already made, than the history of the relations of the Institution to the Congregational and Presbyterian ecclesiastical organizations in the State. Leading churches and ministers in these two influential communions never *opposed* the work which humble christian men were trying to do here. They only *doubted*; hesitated to give them the support of their public acknowledgment; feared to assume responsibility for the rearing and maintenance of the child-College, lest its future should not do credit to its foster parents. Olivet was so remote from the great centers of population and traffic, its beginnings were so humble, its friends so few and feeble, its progress so slow and painful, and its prospects so doubtful, it was prudent to stand aloof—at least for a while! So, for a long time, officers of the College in vain besought the indorsement of Synods and Associations, and the support of great names. Perhaps this eagerness of the friends of the College to secure such influential recognition was excessive;—it was certainly unsuccessful. Kind words were spoken by all, “resolutions” were occasionally voted, but they meant little and did as little good. Indeed, it is within my own recollection that a representative of Olivet in the General Association of the Congregational churches of Michigan was rather shunned than courted. It was feared he would urge “Olivet” upon the attention of the “Association,” and ask for aid. It was difficult to secure Trustees for the Institution among prominent ministers and laymen in the churches, or if such were appointed, they generally found it inconvenient to attend the Sessions of Board.

But all this is changed. Persistent struggling with difficulties, gradual increase in patronage, the acknowledgment abroad of a *high and con-

*The Annual commencement, in 1862, witnessed the lowest point of depression in the hearts of the friends of Olivet, reached, at least, during these later years. The continued call for troops had depleted the classes, McClellan was retreating defeated from the front of Richmond, and uncertainty rested on everything National or belonging to the College. It was proposed to omit commencement altogether, because it was feared the classes could not do the Institution justice, so much had they been lessened. Others urged following out the usual programme and prevailed. Rev. Dr. Kitchel, then of Detroit, but now President of Middlebury College, was present as visitor, under appointment from the Superintendent of

stantly improving standard of scholarship here, and the growing conviction that Olivet would succeed whether aided or not, have produced their natural result. In 1863 many of the most prominent Presbyterian and Congregational ministers in the State, recommended the College to the sympathy and aid of the Western College Society of New York. This recommendation, seconded by the generous efforts of a noble friend of Olivet, then and now pastor of one of the Churches in Brooklyn, N. Y., and by the affirmative "Report" of a committee appointed by the College Society to visit Olivet and inquire into its affairs, was successful, and for two years Olivet has received pecuniary aid, and, what is of more value, moral support from this venerable and very influential Society. Now few question the full success of this Christian enterprise. No one is ashamed to be thought its friend. Gentlemen of social prominence are willing to accept an appointment as trustees, and are prompt and punctual in attendance at the regular meetings of the Board.

Olivet has had excellent friends beyond her own limits from her birth-day till now. These, living in various parts of the State and beyond, have contributed to the progress of the work in warm sympathy and substantial aid. I cannot now mention them for want of time. *Some of these have

Public Instruction, for the State. His words of encouragement and commendation greatly cheered students and Faculty, and his published report to the Superintendent, in which he very emphatically commended the modes of instruction and the standard of scholarship in the several classes examined, gave to Olivet a public reputation which has been more valuable to her than gifts of gold and silver. The hour of depression was succeeded by hours of the highest hope and promise.

*The sight of the toils and struggles of the Olivet pioneers has, in many instances, won the sympathy and, henceforth, the active co-operation of the casual looker-on.

The anniversary exercises were held one year in a half completed building, which had just been erected in place of one recently destroyed by fire. On this new building the poor colonists had expended all their means; they were unable to complete it and were feeling despondent. Among the spectators present was Dea. S. F. Drury, of Otsego, Michigan. He had been assisting Rev. Mr. Avery in a series of religious meetings in a village near by, and was casually present. He listened to the exercises, he saw the intelligent company of students present, he became acquainted with the embarrassments of the school, and the deepest sympathies of his heart were aroused. Before the audience separated he rose and told the people how much he was interested in all which he had seen and heard. Then he proposed to the visitors present that they should contribute enough on the spot to complete the building, himself first pledging a large portion of the whole sum. The work was done, and, at the same time, Olivet gained far more than a contribution of money—the adhesion to her fortunes of one who, from that day to the present, has been the especial friend and advocate of the Institution. It might seem indelicate or invidious to attempt to portray the services done for Olivet by the friend whose heart the sight of her poverty on that April day won. It is enough that his unceasing toils and sacrifices for her, his

been attracted hither by the sight of hard work to be done, and they have proved to be as noble and valuable friends as any College ever had. But by far the most which has been done to give this work life and shape and growth and permanence, has been contributed by humble citizens of the place.

Two or three years ago an unfriendly writer in a newspaper, published not far away, in a criticism on Olivet, declared that in the futile attempt to found a College here, \$100,000 had been "sunk" on this hill.

If the alleged fact had been true, the people of Olivet could have replied with little exaggeration, that they had sunk only their own. But nothing has been "sunk" here, neither money, nor toil, nor watching, nor prayer, nor affection, saving as the deep foundations of the future temple are "sunk," or as the seed which drops beneath the furrow and from which springs the golden harvest, is "sunk." This day, with the exercises of the morning, with this large concourse of intelligent people drawn hither from their homes to do honor to this literary festival, the broad and stable foundation walls now rising in yonder grove, and the expected ceremonies of the afternoon, abundantly confutes the ill-natured prognostications of this newspaper writer and all his fellow prophets of ill.

The cost of erecting the "Ladies' Hall" opposite, amounting to near the sum of \$18,000, was all contributed, save a few hundreds, by the farmers, mechanics, business men and teachers of the place. In a single year this community raised \$10,000 to meet the present necessities of the College, and at the same time responded to the call of the Chicago Theological Seminary with a gift of \$1,000 more. And these gifts, amounting to \$11,000, besides the ordinary benevolences, was equal to more than one-tenth of the cash valuation of all the property of the community at that time. Friends of the College here have repeatedly given one-

patient watching and prayer, and his steadfast purpose are rewarded in the rapid growth and assured prosperity of the College which he has done so much to found. It were difficult to find in the annals of any American College a higher example of Christian labor and self-sacrifice than is exhibited in the example of this friend of Olivet College.

Among the many liberal donors to Olivet in past years, might be mentioned the names of Messrs. Lamson & Co., of Boston, who gave the College bell; Messrs. Chickering, also of Boston, the gift of a piano; F. D. Allen, Esq., of Boston, a very fine air-pump and a considerable addition to the Library; W. B. Palmer, Esq., of Augusta, Michigan, an excellent telescope, many books, and a farm valued at \$3,000 or \$4,000. Of more recent donations; C. C. Burr, Esq., of Boston, sent \$1,000 during 1895 to assist in removing a temporary debt, J. C. Baldwin, Esq., of New York, has recently given \$2,200 to the funds of the College. A great number of valuable gifts to the College might be mentioned. Lately they are becoming more frequent than before, as the certainty of final success in the enterprise becomes assured.

fourth, one-third, and even one-half, of their yearly income, the whole amounting to only a few hundreds, for the relief of the College, incumbering their meager estates with burdensome debts, the removal of which has cost years of toil and rigid economy, in the service of this school of their affection and their prayers. Last year we expended \$5,000 in enlarging and refitting this edifice, aided to some extent by a few noble-hearted friends, and added in a single gift \$5,000 more to the permanent funds of the College, while we are expecting to do far more liberally towards the erection of the new Hall. And thus also we expect always to do so long as the means are furnished us and the Master continues us in His Stewardship.

And while contributing so liberally to the support of the College, their chosen appropriate work, the people of Olivet have by no means stood aloof from the cry for relief which has come up from other quarters. They have furnished supplies to the Sanitary and Christian Commissions during the late war as bountifully, in proportion to wealth, as any other people. They have given steadily and largely to the associations organized for conducting home and foreign missions, and have always been ready to contribute their proportion to any cause of benevolence or public interest nearer home.

And all this they have done gladly, realizing the truth of the Savior's remark, that it is more blessed to give than to receive.

RESULTS.

What has resulted from all this toil for twenty-one weary years? This: A noble example of consecration to an excellent work. The persistence of these good men, who have gone before the younger citizens of Olivet, in the face of such odds, is in itself a noble triumph. The College buildings, this beautiful slope toward the bed of the Kedron, and these pleasant groves, the turning of barbaric nature into somewhat of the refinement and embellishment of civilized life are honorable monuments in memorial of the departed, and high incitements to well doing to us who remain. Then this enterprise, prosecuted by its friends in the interest of education and religion under such discouraging circumstances, has been a standing protest against the materializing tendencies of the age and particularly of the west. Youth educated under such influences can but have their characters modified for good and ennobled, unless they are incapable of catching enthusiasm from a heroic example; and to furnish young men such an example ought to be one of the prime motives of instructors and officers in the service they render the College, and an important part of the basis of an appeal to the Christian public for aid.

In the twenty-one years of Olivet's history, three thousand youth have been gathered under her fostering wing. They have been students here from a few weeks to the period of seven years. These have gone out into all the various avocations and situations in life, with the stamp of Olivet influences affixed to their characters. Many of them received here all of the intellectual furnishing for life which they have had. Many of these have not only secured intellectual culture and finishing here, but have here had the good seed of the divine truth and the divine life sown in their hearts, to bring forth abundant fruitage elsewhere to the blessing of man and the glory of God.

In this particular is found the chief honor of Olivet. The act of consecration to God performed here when the colonists first arrived, has been kept steadily in view throughout the history of the place. Not that selfishness has had no place in the plans and acts of officers and friends, nor that instructors have always met all the requirements of their station in regard to the spiritual interests of their students. In all these respects they have often come far short of the high aim of the founder and the standard which their own consciences have set up. And yet I believe if the question could be asked of all who have ever been students here, both the living and the absent, whether, while connected with the Institution, Olivet had been faithful to the highest interests of the soul of each, I think a nearly unanimous affirmative answer would be returned.

From quiet walks of christian usefulness in life, from the place of the Sabbath School teacher in the churches, and from the study of the minister of Jesus; from the lips of youth dying in christian serenity in the midst of the tender ministrings of mother and sister, as well as from the brave soldier, periling life for liberty and country on the battle-fields of the Republic, has often come back to the former teachers here the grateful message, "You were faithful to my soul. Under God I owe to you a fitting preparation to live, and my hope of Heaven. Thank God that I was ever a student at Olivet." To this end have powerfully contributed not only the established and usual institutions of religion, but the regular recurrence of *heartly* worship in the chapel every morning, the snatch of sacred song or word of solemn prayer uttered at the opening of all our school exercises, the genial religious atmosphere which has surrounded the student, and the quiet word of christian counsel or reproof spoken by the faithful instructor in the student's room and by the wayside. May the religious element in the influences thrown around the students here, never be less energetic and less persuasive than in the history of the first twenty-one years of its career.

Olivet has at last attained a position of respectful recognition, at least, throughout the State and beyond. Her good moral and religious character was always acknowledged, and later she has won a reputation for intellectual culture and sound scholarship not inferior to that of any of her neighbors; and the Faculty of the Institution, gratified that their work meets with public approbation, are intent that this standard of excellence shall every year be advanced, and the reputation of the College improved. To this end they only ask that the Christian community of Michigan should supply the treasury of the College with funds requisite to the support of a full corps of instructors, and to adequately supplying the College with library and apparatus.

Then the assured promise of final *success* has raised up for us troops of friends. It is far easier to obtain funds for Olivet now than six years ago. It is now regarded more honorable to be an officer or student in Olivet College than it was not very long ago. Success in the founding of institutions of learning, as well as everywhere else, is regarded the measure of merit. But what of effort and pain it has cost to secure this position, the testimony of the early officers of the College and of our late general agent, would abundantly show.

N E E D S .

I have hitherto spoken only of the *history* of Olivet. I must not close until I have referred to its hopes and aims.

Only a part of the work proposed to themselves by the founders of the school has yet been accomplished. The College, as a College, is still in its infancy. There remaineth yet much land to be possessed.

The facilities for securing liberal culture here, must be so far increased that the high reputation of the College shall attract here large classes of eager students, in the place of the comparatively small classes which we have at present. In the heart of Michigan, Olivet must compete with the oldest and best endowed colleges of the West, for a liberal patronage from the most intelligent classes in society. Her growth, therefore, should be rapid. We live in a fast period—a time of great achievements and rapid social progress. Our colleges and schools, therefore, must be prepared to advance rapidly to meet the requirements of society.

*The salaries of the several Professors still remain considerably less than the yearly compensation paid to the head teachers of our common schools. Certainly if Olivet will retain her present corps of instructors, or

*Up to this date the salaries of Professors have ranged between \$600 and \$900, and the

secure equally competent successors, she ought to give to them such compensation as will furnish to each a comfortable livelihood. The several professorships should be endowed. Already some progress has been made in this direction, the professorships of Moral Philosophy and Mathematics being endowed each in the sum of \$15,000, and about half the requisite sum secured for the like endowment of the Professorship of the Latin language and Literature.

May not the Trustees hope that very soon some other friend of Olivet will care to identify his name and fame with the noble work which this College proposes to do, by completing the endowment of the Professorship of Latin?

To render the departments of instruction complete and as efficient as they should be, will require the addition to the funds of the College of at least \$60,000. Then sums, which are rather indefinite in amount, are greatly needed for more adequately furnishing our library, our apparatus rooms and our museums. Besides these wants, are the reasonable demands of the Ladies' Department, to have the "Ladies' Hall" refitted, enlarged, to some extent furnished, and made more attractive and comfortable in a thousand ways. The daughters of Michigan, surely, must not be neglected. If Olivet aims to furnish facilities for the education of the young ladies, she must provide as well for them as for their brothers, or else surrender the charge.

Then also funds are needed to aid the score of noble christian young men now here, and the many others ready to come, to prepare themselves by intellectual training, for the high duties of the gospel ministry. The churches and the world call for an increase in the number of capable and devoted ministers. Where else can the church more economically equip herself with the requisite number of laborers than here? At present the tuition of all deserving young men, having the christian ministry in view, is remitted, and that irrespective of denominational affinity. This tax upon the slender resources of the College, should be relieved by the endowment of scholarships for these noble young men by the benevolent in the churches.

But pressing more heavily upon our hearts than all else, are the necessities of the college for larger accommodations for its patronage, and which the proposed new Hall, whose corner-stone we propose to lay with

salary of the President from \$800 to \$1,200—sums scarcely equal to the compensation of retail clerks in country stores, and the wages of any good mechanic.

By vote of the Trustees to-day, (June 28,) the salaries of the officers are somewhat, though inadequately, advanced. Yet to secure this advance for the benefit of the instructors, an urgent appeal must be made to the public for an increase of our funds.

fitting ceremonies this afternoon, in yonder little grove, is intended to supply. The erection of this Hall will mark another crisis and another epoch in the history of the College. For two years the capacity of the village and the Institution has been essentially met by our patronage. True, the village now bears marks of speedy enlargement, but the increase in resident population and in dwellings, will hardly equal the increase in the patronage of the College. We must arise and build, if we would grow. The projected hall must be completed at the earliest day the work of building can be done. It must be ready for dedication at our next anniversary. This will require the raising of at least \$30,000 during the ensuing College year. To do this the Trustees invoke the aid of all the friends of learning and religion in the State. This must be done at home, in our own Michigan field. Olivet is to be a Michigan College. The streams of healthful influences that will flow forth from this sacred mount through coming ages, will fertilize Michigan soil. In return then for the good already done by this young school, and still more for the abundant fruits Olivet pledges anew to render, for all time to come, to our beautiful State, her people must see that its pressing wants of the present hour are promptly met. New England, the good christian men of New York, will help us in this great enterprise if Michigan does her duty.

I have already stated that this school has hitherto been chiefly self-supporting. Henceforth this is impossible. The dimensions of the young College already exceed our limited resources. If wanted by the christian and cultivated elements in our Michigan society, Olivet must lift her hands in petition to those elements for relief.

Will this relief come?

It will come. I hear it in the prayers of the Founders. I read it in the progress of the work hitherto, in the spirit of christian consecration characteristic of the present friends of the College; in their long tried faith and strong hope of success; in the spirit of prayer which has characterized the present sessions of the Board of Trustees, and which, in the tender utterances of our brother at the opening of the exercises this morning, so *softened* and yet so *strengthened* our hearts.

I would like to speak at length in grateful recognition of the services of the noble dead, of Father Shipperd, Olivet's founder, and therefore chief benefactor, a man of singular disinterestedness and zeal in a good cause; of comprehensive and far-reaching schemes for promoting the well-being of society; of such steady hope and faith, almost extravagant, as no trial or discomfiture could overwhelm; of such simple but vigorous piety as characterized the worthies whom Paul enumerates in his letter to the Hebrews.

I would like to speak of the excellent Mrs. Hosford, whose prayers, whose wise counsels, whose loving ministry at the sick bed and the couch of sorrow, so much aided her husband and his co-laborers in their arduous enterprise; of Father Reed, spared to honorable old age, but taken away just too soon to see the full fruition of his hopes; and of Prof. *Carrier, the energetic, precise, critical teacher, ceasing from his severe toil ere his sun had mounted to its meridian; of many others who have nobly contributed to found and build this school of christian learning, but who now rest from their labors and enjoy their well earned reward.

I would like, also, to make grateful mention of the many living, whose sympathy, whose timely aid, whose generous co-operation, has contributed so much to make Olivet what she is now in her history and her promise. Their christian deeds are not forgotten. However humbly they may have wrought for this noble work of Christ, it is all recorded above; the reward is sure.

But I must close. If you value the work already done—if you have confidence in the capacity and fidelity of the officers who have the more immediate charge of its interests—if you, fellow citizens of Michigan, desire the existence of such an agency in the cause of christian learning as Olivet College now is and hopes to be,—will you see that the requisite means are provided, that this work flag not, but, fully equipped, accomplish its noble destiny.

*Prof. Oscar M. Carrier, was an alumnus of Yale, in the Class of 1860. He graduated with high honors in a class of more than one hundred members. He was appointed Professor of the Latin language in Olivet College near the close of 1861. He performed the duties of his Professorship with singular devotion and success, aiding largely in giving to the College its present enviable reputation for scholarship. He died at Olivet Oct. 30, 1865, at the age of 34.

A P P E N D I X .

An account of proceedings connected with the ceremony of "Laying the Corner Stone," of the new College Building, is subjoined. This account is taken from the columns of "*The Eaton County Republican*," whose editor was an interested spectator of the scene:

"After the conclusion of President Morrison's Memorial Address, when all were expecting the order to come to form in a procession for the site of the New Hall, whose corner stone was then about to be laid, Rev. Edward Taylor, of Brooklyn, N. Y., unexpectedly stepped forward upon the platform, and in a subdued tone told the audience he felt *impressed* to speak. The College was somewhat in debt. The Trustees could not pay adequate salaries to their able and devoted professors. More than all, they were about to lay the Corner Stone of the new edifice, and as yet but very little had been subscribed to defray the heavy expense. He said he might be wrong in his purpose; if he was, he would alone bear the responsibility, but he felt that the large audience present ought not to adjourn until they had done something to help the Trustees out of their embarrassment. Mr. Taylor proceeded to tell the audience how liberally his people, in Brooklyn, had given to rebuild their Church; how one excellent man, whose idol son had been slain by Indian enemies on our Western plains, wished that dead boy to be built into the walls of the temple of God, and gave a large sum of money "to build in" the boy in the solid masonry; how one mother thus "built in" her absent child, another father "built in" his daughter who will soon, by the grace of God, said the speaker, be ready to be built into the walls of God's Spiritual Temple; the interest of the audience increasing every moment, until speaker and hearer were alike in tears, when Mr. Taylor told the people he wished "to build in" himself, his wife, his only son and his now sainted mother, into this new edifice, to the amount of \$25 for each, and requested all who sympathized with him to do likewise.

"Then followed a scene of rare interest, such as does the generous heart good to witness; men and women, citizens, visitors and students, rapidly sending subscriptions to the desk to be read; subscriptions ranging from half a dollar up to the large sum of \$5,000.

"A subscription of \$50 was given by a brother to build in a sister who had died in the service of our poor sick soldiers, on Lookout Mountain, a year ago; another gave \$100 to build in the founder of the Institution, now sleeping in the cemetery behind the church; another \$200 for a father, one of Olivet's pioneers and noblest men, who died last fall; another sent up a subscription of \$25 for a "Treasure in Heaven,"—the treasure being a darling and most promising boy, formerly a student in Olivet, but who died last year in Vermontville. A returned soldier was in the audience, and as the excitement grew, he wanted to take some stock in the new Hall. He had no money, but he *had* a silver medal which he had taken from the pocket of a dead rebel in Texas, and he would give that. Mr. Taylor set it up at auction. It was sold again and again, each time returned to the gallant owner, until the soldier's medal had brought for the Hall \$100. An officer of the army present, sent up a gold headed cane, also taken from the rebels, and this brought \$25. A weeping father sent up a subscription to "build in" each of his children, one of whom had died only two or three weeks before in North Carolina, just as his regiment, (the 28th Infantry) was returning home. The whole amount subscribed reached the handsome sum of nearly \$15,000, about one-half the estimated cost of the proposed edifice."

The subscribers of this large sum were farmers and mechanics, who expected to *work out* their subscriptions, poor ministers of the gospel settled over missionary churches in the State, residents of Olivet who had given to the College during all its past history, until they felt impoverished, (one Olivet pioneer giving \$100, which he said was *one-third* his yearly income,) professors in the Institution who have served it devotedly on half-pay, editors of newspapers, and a few persons of means. Never, perhaps, before was a sum of money raised for a nobler purpose with a higher exhibition of self-sacrifice by the givers.

Immediately after this scene—it was now five in the afternoon—the entire audience marched in order, preceded by the "Citizens Brass Band," of Olivet, to the site of the proposed building, where the "Corner Stone" was laid by Philo Parsons, Esq., of Detroit. The following is Mr. Parsons' brief

ADDRESS.

It is a most interesting as well as significant ceremonial, which calls us together this pleasant June afternoon. This beautifully chiseled corner stone, the gift of a gentleman of foreign birth, who highly prizes American Institutions, with its handsomely inscribed date, will attract attention in days to come, and turn back thought to this period of faith and trust.

An event of so deep import may justly point an era in your history. To commemorate it, well may the smith turn from his anvil, the shop keeper from his wares, well may the grinding of the mill cease, the farmer leave his plough in its furrow, and all the usual avocations of agriculture, and with the men of letters, and the men of leisure, meet to give character and significance to this memorable occasion. I feel complimented in being selected as the instrument in adjusting to its proper place, this indestructible corner stone, which shall, perhaps, unfold its history to coming generations, should they curiously open its sealed casket, in their antiquarian researches. What are the foundations on which this corner stone is to rest? Is it simply the labor of the builder, with hammer and trowel? Does his work rest on the sand? Did he, in his excavations, go below the reach of the elements? Well may you ask if the foundation was broad and deep? But, in this enterprise there are foundations broader, deeper and more enduring than those laid by the hand of man; foundations which the elements cannot shake, which must endure through all time. These foundations were commenced when this beautiful village was untouched by the hand of civilization.

An earnest, devoted man, imbued with a deep, all pervading christianity, was seeking a place during the early days of Michigan, to plant an Institution of learning. Strangely, as many might think, but most providentially, as appears to us, he was three times directed to this attractive spot. The last time, kneeling upon the virgin soil, he consecrated these hill tops to an enlightened Christian Education. The axe and hammer resounded through the forests; strong and willing hands soon reared the first institution of learning, and the place was appropriately named Olivet. But this Institution was to be planted in trial. Fire soon consumed the labor of self denial. Yet nothing daunted, the work went forward. The band of devoted men increased, the sphere of influence widened, until patient perseverance, self denial and trust were in a measure rewarded.

Building after building was reared, till with an effort, rigid economy and liberality, without a parallel in the North-west, the handsome and enduring structure opposite, was reared and consecrated. But from this period, a higher position is accorded, a broader field opens for your Institution. Up to this time it has been comparatively local in its character;—now it comes out and takes its position among the Colleges of our growing Commonwealth. Its claims are recognized; large numbers have applied unsuccessfully for admission to these Halls of Learning; fathers and mothers in our cities and villages, have been anxious to send hither their sons, feeling that in this pure religious atmosphere, they were comparatively

safe in the character-forming period of life. Under these circumstances, larger facilities were demanded and decided upon; and now, in faith, prayer and trust, foundations enduring as Eternity, the basis of a new Hall, built in stone and mortar, rests. On it we adjust this corner stone, and, though our Treasury is not full, yet fearlessly we commence to build, not doubting that in beautiful proportions, story after story will arise and be paid for, till there shall stand out in bold relief against the Western sky, crowned with cornice, cap-stone and turret, fittingly ornamented in accordance with the taste and demands of the age, a noble College structure of which we may all feel proud.

But a work of this kind is not accomplished without labor—success involves effort. If you desire appeals abroad to be honored, you must do to the extent of your ability at home. You must arise and build; doing this your spirit will pervade others. Do not be frightened by discouragements, for they will surely come. Nehemiah built the wall with armor buckled to his side; the foundations of most of the Eastern Colleges were laid in great trial; long years of embarrassment paralyzed the influence of many of the proudest New England Colleges. Some will oppose, saying the simple facilities of the University are sufficient; but as in the past, so in the future, let not this hinder but encourage you to bring enlightened Christian education to those who will in the future thank God for your labors and self-denial.

But for Williams College bringing education to the very doors of young Hopkins, the venerable president of that noble Institution would doubtless have followed the occupation of his father, and been at this day “a well to do” Massachusetts farmer. Farmers and mechanics sons, contiguous to this seat of learning, will receive fine classical educations and occupy prominent positions among their countrymen, who, but for facilities here afforded, would remain unknown. And farther and better still, multitudes who may enjoy the instruction of your able and self-denying faculty, witness the large-hearted Christian Philanthropy with which they are imbued, and pervaded by the warm religious atmosphere which surrounds them, will go forth to the world and become benefactors of the race.

Then, after the usual articles were deposited in the chamber of the stone by different gentlemen, the concourse was dismissed with the benediction, by Rev. S. W. Streeter, one of the Trustees.



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